
AN
EXAMINATION
OF THE
ESSAY:
OR, AN
ANSWER
TO THE
Fifth Monarchy.

*Revel. Behold, He cometh with Clouds, and every Eye shall see Him;
and they also which pierced Him, and all Kindreds of the Earth
shall wail because of Him; Even so, Amen.*

*Jam. 5. 8. Be ye also Patient, Establish your hearts; for the coming
of the Lord draweth nigh.*

By Edward Iohnson, Gent.

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An Answer to the Fifth Monarchy.

The Proof of the *Essay*, and the
Essay-Masters pursuant to the
Invitations; Judg. 19. 30. *Who*
having Considered of it, and taken
Advice, Let me speak my mind.

I Account it a great unhappineſſe this Nation groans under;
not onely that it is broken into many Factions, but that
whilſt each of them Impoſeth the other upon, All (or at leaſt
the moſt of them) pretend to Righteouſneſſe, (and amongſt
theſe the late *Essay*). How much men (under this notion) have
ſhrouded their own Errors and Deſignes, by this means, expoſing
the

the name of the Lord to Blasphemy; I leave every serious Christian to consider, I shall not censure the Authors of this Paper, they being (in a great measure) strangers to me: but with that whilst we are Contending about (what least becomes one that ought to be a Pilgrime in this World, *viz.*) the Civil-Government of this Nation, (to which there are many pretended Titles on foot) we may not, as a House divided against it self, fall into confusion; Nay, into the hands of the Common Enemy. For preventing which; by moderating and helping the Considerations of these Essay-Masters; I propose these following Queries.

I. Whether the late Single Person were not incited to the putting a force upon this Parliament, and the setting up a Power contrary to Law, by you or some of you? Or at least wise, whether you did not, or do not approve the Action, by owning of, and contending for, the most Convention and turning out of this Parliament; all but a few of which you Judge qualified for Trust and Rule, &c. and if so, whether you are not accessory to his Evil, in taking the Government, as an apt medium is, to a necessary consequence?

II. Whether your apprehensions of Christ's Kingdom had it's beginning in our late Revolutions (without assigning, in which of them, and when, and where it began) be a sufficient Ground to debarr the Nation from their share in Government? And why our Revolutions of late years are more an evidence of Christ's Kingdom, then those in former years; or the Revolutions in other Nations, *viz.* Holland in the Change of their Government, the troubles lately in Poland, formerly in Germany and France, &c? And whether men had not as good Grounds for such conclusions formerly, as you have now for yours? and whether the Jews by the same Ground are not justified in their conclusions against Christians; And the Pope in his pretended Infallibility. They both having their apprehensions to justify their Actions, as well as you yours for your Conclusions?

III. In what speciall sense can it be said, that the Government of this Nation, more then other Nations is given to Christ, since his Government, whether considered Personall, or Spirituall, is to be Universall; And his coming to his Government (when he takes it into his hands) being in respect of certainty and speed, like lightning from the East to the West, or by what Promise or Prophecie.

Propheſie ſo inconsiderable a part of the World (as *England*), ſhall be the ſeat of Chriſt's Kingdom, when all other Nations ſhall remain under the Government of men, if not the worſt of men?

IV. Whoſe work is it to take the Government from Men, and give it to Chriſt, whether the Work of Men, or of God? If of God, what is Man that he ſhould interpoſe in it? If of Man or Men? At what time and times? and by what Commiſſion doth he or they do it? that we may know how to obey: many having formerly pretended to this Work, when deſigning onely a Crown for themſelves?

V. What Perſon or Perſons are they, that in your ſenſe are ſo qualified for Government, and by what right do they ſo ſtand? If by the Law of the Land, by what Law? If by God's Word, where, and how doth it appear? ſince the reference to the Laws of new-Haven in new *England* is no more binding then the Laws of new-Boston there?

VI. Whether the Plat-form of the Commonwealth of *Iſrael* ſuited for the Government of a ſelect People, under a ſpecial Profeſſion and Covenant, and for the moſt part Typical and Allegorical; will, in all things ſuit *England*; and whether the Scriptures doth condemn all Civil Government in other Nations, differing from that?

VII. If the Government of the Commonwealth of *Iſrael* (beſides which we have no Example of a Popular Government in Scripture) be to us onely a Plat form for our Government, what need then is there of any qualified Perſons, for making Laws, thoſe Laws being already in the Word of God, which yet (not to derogate from the Scripture) it is humbly conceived, will hardly extend to the determination of Controverſies in this Commonwealth, about titles of Land, raiſing of Aſſeſſements, ſecuring the Peace thereof from the Common Enemy, &c?

VIII. Whether at the ſame time, you ſay, you witneſſe againſt future Violence, in the foundations of it you do not own the Violence; putt on part of this Parliament; and impoſe on moſt of this Nation the greateſt violence imaginable, the being excluded (for ever as well as at the preſent) from all right of Government? And whether, at what Inſtant it becomes practicable; are the Governed any way better related to the Governours, than the *Gibeonites* were to the *Iſraelites*?

IX. Whe-

IX. Whether the Debarring and Bereaving the Nation of their just Rights, in matters Civil, as well for Future, as at Present, tends not to the provoking them, so deprive you of both Civil and Spiritual; all men desiring (as lawfully they may) to be delivered from those by whom they are Captivated: And thus whilst you are pleading for the Freedom and Rule of Christians, you adventure their utmost Vassallage, giving the Nation a just Plea for it; as also to Blaspheme your holy Profession, and to say, that the Spirit of *Manister* hath got footing in *England*?

X. Whether you, or some of you, in former times were not forward Disciples of *John Lilburn*, and Active in asserting the Freedom of the People, and promoting their then intended Agreement; And if you run into so great Extreame about Civil Government, what security can the Nation have of your Constancy to any Government, though by your selves proposed?

XI. Whether seeing, as you say, this Parliament have been honoured in God's Work, the benefit of which we this Day reap; We may not hope God will honour them further, in their cleaving to Him and His, seeing after six years preparation, by affliction, and when under the height of Contempt, they were unexpectedly brought together again; without any projection, or contrivance of their own?

XII. Whether you, or the most of you, have not been as active as most men, in supporting the Power of the late Single Person, by holding and executing Places of special Trust and Profit for several years, untill difference arose betwixt Him and You, or till it fell in course to You to be Disbanded: and whether You, or some of You have not received extraordinary Rewards under that Government; and if so, whether you own your selves qualified for Government, the chief and chargeable part of Repentance being yet wanting, *viz.* Restitution?

XIII. Since Obedience to the late Government is lookt upon as so great a Crime, that Repentance is required in the most godly, and best qualified that acted under it; You are desired to shew out of the Word of God, where ever any People are required to Examine the Right and Legality of a Power, under which they Live, and have Protection, before they yield obedience in things morally lawful; and whether such being possess'd with the fear of Government, are not to be looked upon as the Powers that are; to which,

which, the Apostle directs Obedience, even under the Government of *Caesar Augustus*, who got the Empire by Blood, Treachery, Rapine, and Oppression.

XIV. Whether, by the same ground, if your Government Essayed, were settled, we ought not as well to dispute our obedience thereunto, as you, to former or present Powers, since this hath no more of the Suffrage of the People (if so much) as that had: neither can you hold out more specious pretences of Freedom and Godliness than hath been formerly pretended to; and the great Offence, taken at the former Government, arose from subsequent Actions, and no man can foresee what the best of men will be, till tried; and therefore, what security shall the Nations have, that your Essayed Government and Governours shall be better than the last form, surnamed the Apostacy?

XV. Whether, Since Repentance is required for former Obedience. Works will not serve as well as Words, (especially, being joyned with Words)? If so, Whether our Chief Commanders in the Army, that adventured lives and all, (when you were in a great measure secure,) to restore this Nation to its present freedom; Whether these, I say, ought not to be looked on, as specially qualified for Government, (God having been with them, and owned them,) and to be the Subject of Commendation, and not of Reproach?

XVI. That since in all Repentance some must judge the truth thereof, that you would be pleased to assign your Judges, otherwise we are left without Government, all (or almost all) being in your sense transgressours; And that herein you would be pleased to consider, that if you pitch upon the baptized or Independent Churches, As they (as such) have nothing to do to judge any thing that is without, so it is to be feared they will judge favourably each for his own party: And being your triers (you denying Communion each with other, and therein differing) would hardly, by your own principles, find some of you, that signed the Essay, qualified for Government. The Presbyter, you will hardly set him up to judge, being hyassed also by contrary Principles and narrow spirit: the Magistrate (if any there be in your account) cannot judge; they onely, by your Essay, are to meddle with things meerly Civill: so that it is humbly conceived, your Essay is *sele de se*, and ought forthwith to be interred, and the Testimony thereunto

note, since published, may serve for its winding-Sheet.

XVII. Whether there be not more of the Serpentine subtilty and craft, than of the Simplicity and Innocency of the Dove, in placing the names of the Subscribers, that one *John Owen* is the first in the Paper, thereby misleading the Reader to conceive it to be *Dr. John Owen*, in order to the giving reputation to your Paper?

XVIII. Wherefore consider of it, take advice, and speak your minds, whether it be not the Duty of all that meddle with Governments, seriously to weigh the Apostle's words, *Jud. 8, 9, 10.* verses. And whether it be not better for you, and all Christians, to study more their and your own duties, and how to obey, and heartily pray for our Rulers, that God would spirit them for their great work, and so fill them with Wisdom, to establish both our spiritual and civil Liberty; that neither any Christian be debarred in spiritual or civil Liberty; and that no Prophaneities, Atheism, or Injustice be in our Land; but Justice run down as a stream, which, if the Lord have any pleasure in us, will be our portion?

FINIS.

